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ABSTRACT

Nine ethnic studies programs in higher education are described and the essay, "The Future of Ethnic Studies," by Thad Radzialowski, is presented. Radzialowski believes that ethnic studies can help students explore the meaning of pluralism and provide them with insights into the nature of community in America. It is suggested that ethnic studies programs must overcome a tendency to focus solely on the customs and manners of the people they study in favor of the study of change and adaptation and of the complex evolution of the bonds and loyalties that underlie community at all levels. Several of the programs that are described draw on the resources of a variety of ethnic groups in their locale, while others provide an academic program centered on one immigrant group that has settled in the region. Traditional minority studies areas and a few atypical area studies programs are represented. The programs are as follows: Scandinavian areas studies at Augsburg College, Chicano studies at Washington State University, comparative ethnic studies at Towson State University, The Appalachian Center at University of Kentucky, Irish-American studies program at Westfield State College, American Indian studies program at Dakota Wesleyan University, Crossroads Oklahoma at Oklahoma State University, Black Studies program at Washington University, and the Ethnic Activities Center of Mid-America at William Jewell College. Additional programs are briefly described that are offering multicultural education training to primary and secondary teachers. (SW)

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The Study of Ethnic Groups

Educator James A. Banks defines ethnic studies as the "scientific and humanistic study of the histories, cultures, and experiences of the ethnic groups within a society" and adds that a "sophisticated understanding of our society cannot be grasped unless the separate ethnic communities that constitute American society are seriously analyzed from the perspectives of the various social sciences and the humanities." Colleges and universities are responding to this need for a less homogenous view of American history, politics, and culture by implementing programs that integrate ethnic studies into the different disciplines and by organizing ethnic research programs backed by firm institutional support.

In his essay, Thad Radzialowski applauds the addition of ethnic studies in higher education. He warns, however, that schools must not let their programs deteriorate into mere paeans to a group's customs and manners. Radzialowski believes that ethnic studies can help students explore the meaning of pluralism and provide them with insights into the nature of community in America.

The nine programs featured in this issue of The Forum for Liberal Education *reflect the diversity of ethnic studies approaches. Several, such as Towson State's Comparative Ethnic Studies program, Oklahoma State University's Crossroads Oklahoma, and William Jewell College's Ethnic Activities Center, draw on the rich resources of a variety of ethnic groups in their locale. Others, including Westfield State College's Irish-American Studies Program and Augsburg's Scandinavian Area Studies, provide an academic program centered on one immigrant group that has settled in the region. Washington University, Dakota Wesleyan, and Washington State University offer majors in the more traditional minority studies areas of Black, Native American, and Chicano studies, respectively. The Appalachian Center at the University of Kentucky exemplifies the type of total program that many schools may consider instituting. In the second half of our Additional Programs section we have listed a number of schools which are offering multicultural education training to primary and secondary teachers.*

The Future of Ethnic Studies

by Thad Radzialowski
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Professor of History
Southwest State University

What is the future of ethnic studies programs? Are they the rapidly fading survivors of an earlier era, souveniers of an academic fad now long since passed? College and university administrators are questioning whether or not these programs can survive. They wonder how ethnic studies can remain vital into the eighties and nineties. In my opinion, they should not only survive but

grow even in the face of the tough budget cuts we all expect. In order to survive and grow, however, ethnic studies programs must be willing to take a fresh, critical look at their current mission and, if necessary, readjust that mission to meet the new needs of a more multiculturally aware audience.

■■■

The fact that most Americans now recognize the complexity of our origins as a people is, in part, a tribute to the success of ethnic studies programs. Born out of the crises of the sixties, ethnic studies programs were created by the need of mainline America to learn about the history and cultures of the groups whose actions and reactions to events forced them into its consciousness. In addition, the programs were demanded by the many ethnic groups who saw themselves neglected by policymakers, corporation executives, and university officials and who needed some recognition and legitimization of their existence as distinct peoples. Ethnic studies programs were forced to shape their curricula to the needs of these two audiences. Faculty created a program that stressed the uniqueness of the experiences they taught about and emphasized the differences between ethnic cultures and the culture of "White Anglo-Saxon Protestant" America.

Ethnic studies contributed to the realization of many Americans that the melting pot did not work. This realization, coupled with the inevitable social change of the last two decades, is now a signal for ethnic studies programs to expand. To continue to be vital and relevant ethnic studies programs cannot keep answering the same questions raised ten years ago nor can they turn themselves into programs organized merely for the preservation of a group heritage.

To survive ethnic studies programs must move from the periphery to the center of the liberal arts curriculum. The obstacles to this move are formidable. Traditionally, college campuses have presented a Eurocentric viewpoint in their language, literature, and history courses that ignored the cultural and intellectual contributions of the rest of the world. Furthermore, ethnic studies programs themselves must overcome a tendency to focus solely on the customs and manners of the people they study.

To become an integral part of the liberal arts, ethnic studies programs will have to make a subtle but important shift in their emphases. Difference and uniqueness which had been until now their *raison d'etre* must give way to the attempt to find the universal in their study of the particular. The preservation of the old and folkish and the talk of famous men will have to be reduced in favor of the study of change and adaptation and of the complex evolution of the bonds and loyalties that underlie community at all levels. Programs which serve ethnic groups as visible and protective guarantees of status must gradually give up that function and become the medium for transmission of a critical understanding of the group's culture.

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The contributions that ethnic studies programs can make to liberal education fall broadly into two categories. First, they can serve as an introduction to the many areas of the world to which American ethnic groups trace their origins. Many of these areas have replaced western Europe as zones of interest and concern, and on some campuses information about them is available only through courses which are offered by the ethnic studies program. Ethnic communities' resources, which the ethnic studies program can make available on campus, can provide a valuable source for Americans on the cultures and societies of many of the world's peoples. Awareness of these cultures can form a bridge of understanding between the United States and the original homelands of American ethnic groups. Secondly, the new insights which recent research in ethnic studies has given us provide an ideal locus for a discussion of the nature of American identity and the meaning of pluralism. No other area of the college or university is in a better position than the ethnic studies program to address what will continue to be a national debate for the remainder of this century.

■■■

Central to this debate are the meanings and implications of the word "ethnicity." The word itself, coined by educator and author Daniel Bell, is barely thirty years old. Ethnicity is a new kind of identity developed when groups of people are transplanted from one country to another. Ethnicity in America then, as we have come to understand it, is not the tattered remnant of a village culture hanging on beyond its appointed time but a complex modern identity which integrates and organizes the variety of roles and loyalties that characterize a highly differentiated modern society. Because ethnicity is a composite, dynamic identity, its evolution is constant. Those who understand themselves, their heritage, values, and social roles through their ethnicity develop particular patterns of roles and loyalties that change with time and vary with generation, class, and historical circumstances.

Ethnicity in America has turned out to be far more integrative than disruptive. The fear of many Americans that ethnicity for eastern European and Asian immigrant groups as well as for Blacks was an alternative and competing national identity proved largely unfounded. As sociologist Andrew Greeley has correctly pointed out, the acknowledgement of an ethnic identity was for most the way of becoming an American. In fact, most immigrants considered themselves Americans before they accepted the national identities that developed in *barrios*, Little Italys, and Chinatowns. Many southern and eastern Europeans brought with them either no national identity or the most rudimentary one. The affection they felt for their homelands remained primarily cultural and their bonds to the countries were bonds to kin and village.

Ethnicity provided the social context within which ties of kinship, friendship, and community were developed and lived. The popular belief that ethnicity was a quaint rural remnant slated to unravel was allied with the more general philosophy that modernity meant the end of community. Recent scholarship on ethnic and community groups has negated these beliefs. If anything, it appears that human beings have strengthened the private, customary, communal, and affective ties which bind them to others while at the same time they have multiplied those public, functional, and contractual relationships usually thought of as "modern." The development of one set of relationships has not meant the diminishment of the other.

Historian Thomas Bender in his recent essay *Community and Social Change in America* observes: "What we know of American social history refutes the notion of community collapse." For a vast number of Black, Brown, and White Americans it was their ethnicity that mediated that transformation as they moved from countryside to city and from the traditional to the modern world. For a significant number of immigrants and their descendants, the ethnicity developed and sustained in their communities continues to provide a context for a private life and a structure of values and loyalties that enables them to negotiate life in the public sector. It is obvious that the traditional questions about assimilation or lack of it look curiously archaic and certainly irrelevant in light of these changes in our understanding of ethnicity.

■■■

In conclusion I believe ethnic studies programs clearly belong at the center of any program of humanistic education. To assume that place, to explore the meaning of pluralism, and to contribute essential insights into the nature of community in America ethnic studies programs must get out of the "heritage" business. If ethnic studies programs are primarily concerned with preserving the old world they condemn themselves ultimately to antiquarianism. Ethnic studies should be an examination of a particular people's living bonds and loyalties. It should study the context in which they have asked and answered the basic human question "Who am I?" Finally, it is a look at the impact on American society of the multitude of immigrant cultures that have flourished here. To be an integral part of a liberal education, ethnic studies must give students a past out of which they can shape a future. The challenge to ethnic studies programs then is not just to tell us who our ancestors were but who we are.

As this issue of *Forum* indicates a number of ethnic studies programs have realized the challenge and are moving to meet it. I hope that others will follow so that our colleges and universities become a means for the realization of a tolerant and humanistic pluralism in our society.

Augsburg College
Scandinavian Area Studies

Located in the largely Scandinavian community of Minneapolis-St. Paul, Augsburg College has had an interdisciplinary Scandinavian Area Studies (SAS) Program for the past twelve years. Administrators implemented the program because they recognized a need for it in the community and because no other schools in the area offered Scandinavian area studies.

Since the program's inception students have been able to earn both majors and minors in SAS. Approximately 25 students have completed the degree program which must include eight upper division SAS courses and intermediate level competence in the Icelandic, Finnish, Danish, Norwegian, or Swedish languages. While only Norwegian is taught at Augsburg, students may study both the other languages and their related area studies at other colleges and universities in Minneapolis. Students are encouraged to major in another subject in addition to their SAS degree; urban studies is a popular choice. The main emphasis of the program, according to the SAS director, has never been to graduate a large number of SAS majors but rather to provide a broad perspective on the Scandinavian and Scandinavian-American experience to both Augsburg students and the community.

Courses which provide this perspective can be audited or taken for credit. In Scandinavian Immigrant Experience students study the experiences of immigrants by focusing on such topics as Scandinavian music, art, and literature; immigrant settlement patterns; and Scandinavian-American experiences in education, politics, and religion. Another popular SAS course is Contemporary Issues-Scandinavia and America. This course examines how the cultural legacies of the Scandinavian countries have contributed to the insights, perspectives, and values important to social issues in contemporary America. The subjects covered include health care, status of women, energy and environment, politics, law, and criminal justice.

In 1980 with funds from the U.S. Office of Education (OE) Ethnic Heritage Studies Program, Augsburg expanded the Contemporary Issues course to include guest lecturers from Scandinavia and three two-day conferences focusing on energy and environment, status of women, and health care. The course began with lectures providing historical background and continued with presentations such as Nuclear Energy and Public Policy, Social Class and Urbanization in Sweden, and Electoral Decay: Whither Political Parties? At the Life Style and Health Care conference, professors from the University of Kuopio in Finland and the University of Bergen in Norway lectured on "Health Promotion in Action: Changing the Cardiovascular Risk in an Entire Community: Experiences from the North Karelia Project" and "Life Style and Health in Norway and Sweden," respectively. Workshops conducted by Augsburg and visiting faculty covered such topics as alcohol, smoking, self care, stress management, and nutrition. The focuses of the Evolving Status of Women in Scandinavian and American Societies conference were on women in the work force, marriage and family, status of women in the church, educational goals and textbook biases, and attitudes toward women in society and politics. The 1980 conferences were especially well-received by the community, according to the SAS director, and approximately 200 students attended each of the lectures. The conference lectures and a manual and study guide were compiled with funds from OE and will be used in subsequent Contemporary Issues classes.

Other courses offered by SAS are Modern Scandinavian Drama, Scandinavian Immigrant Church History, and Growth and Development of Scandinavian Cities. Students may also participate in a Scandinavian Urban Studies Term. Subtitled a "semester in the city" the program takes students to the University of Oslo in Norway for study focusing on Scandinavian urbanization and city planning.

The director believes that SAS is successful in sharing with students and the community information on Scandinavian-American experiences and perspectives. She

says SAS tries to take a scholarly approach to the subject and does not concentrate on Scandinavian culture and folklore which are adequately covered by local community programs.

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Washington State University
Chicano Studies

With a Mexican-American population approaching 100,000 and steadily growing, the state of Washington needs professionals in all fields who are sensitive to the unique problems of the Chicano community. Washington State University recognizes this needs and has devised several programs which will fulfill it in different ways.

The Chicano Studies Program was inaugurated by Washington State's College of Sciences and Arts in 1971. Its original direction was towards greater appreciation of Mexican-American art and culture, although in recent years the curriculum has become increasingly service-oriented. Both major and minor programs are offered. Students majoring in Chicano Studies must take six credits of introductory seminars and an additional 18 credits of upper-level courses and field work. While the coursework still explores such fields as theatre, dance, history, and visual arts, the program's current emphasis is on the language, psychology, politics, and education of the Chicano people. The program's staff strongly recommends that Chicano studies students acquire a command of Spanish; five of the upper-level courses are, in fact, taught in Spanish.

Students are not actively encouraged to major in Chicano Studies, but rather to couple a minor in Chicano Studies with any traditional major offered by the university. According to the program's chairperson, this combination encourages students, both Anglo and Chicano, to apply their major field of study after graduation in some way that will directly benefit the Chicano population.

In cooperation with Washington State's College of Education and Department of Foreign Languages, the Chicano studies staff has recently designed and implemented a bilingual/bicultural training program for elementary education majors. Spanish-speaking education majors with an interest in Chicano studies are strongly encouraged to participate in this option, which leads to a bachelor's degree in education with certification in bilingual/bicultural education. Students in the program complete all the competency requirements of the education major, including a semester-long student teaching requirement; in addition, they must take a sequence of courses on bilingual teaching methods offered through Chicano studies. A working knowledge of Spanish is required for entry to the program and is tested before students graduate. Six students graduated last year with education degrees and bilingual certification; approximately 12 students are currently enrolled. Interest in the program to date seems split evenly between Anglo and Mexican-American students.

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Towson State University
Comparative Ethnic Studies

Courses with ethnic content have been offered through various departments at Towson State for more than a decade. In 1974, instructors involved in teaching such material organized a program designed to transcend the barriers among the many groups that flourish in the Baltimore area—Blacks, Greeks, Hispanics, Irish, Italians, Jews, Native Americans, and Slavs, among others—in an attempt to study the effects of interaction and Americanization on ethnic cultures.

Comparative Ethnic Studies (CES) is not a department in itself and therefore has no full-time faculty of its own. CES instructors represent Towson State's anthropology, economics, education, English, geography, history, political science, and sociology departments. Besides courses in each of these disciplines, the program offers an interdisciplinary introductory course of its own, The Ethnic Experience in America, which is listed in the university catalog as 4901.241. Coursework is based on readings in history, sociology, and various forms of literature that reflect the processes of immigration, naturalization, and adaptation to the new society. Students survey patterns of family life and social mobility in a number of Baltimore's ethnic neighborhoods; they are also encouraged to explore their own backgrounds by talking to older relatives, when possible, and constructing family genealogies. Faculty from other departments, members of local ethnic preservation agencies and festival committees, and representatives of the neighborhoods themselves frequently visit students in the classroom to promote discussion and community interaction.

CES offers numerous opportunities for field work and study. Many students have completed successful and imaginative oral history projects based on interviews with residents of Baltimore's ethnic communities; other students choose work on a volunteer basis with community revitalization projects. Local historical agencies and ethnic preservation societies cooperate by providing student internships which can last from several weeks to an entire term. CES itself sponsors production of a semi-annual newsletter on urban ethnic affairs, *The Kaleidoscope*, to which students' contributions are welcomed. The newslet-

ter is distributed among Baltimore city and county public schools and through the local public library system.

Students who elect to major in Comparative Ethnic Studies must take 4901.241 and a minimum of 18 credits from the program's other offerings. Although the number of students who have chosen to major in CES over the past seven years has been relatively small, the program's chairperson does not consider this cause for concern. Individual courses in CES have always been extremely popular with undergraduates, who take them to explore their own origins or to complement majors in the social sciences or the humanities. Education and history majors are often advised to minor in CES after taking one or more courses in the program. The chairperson states that such a minor better prepares students for careers in teaching, social work, public administration, and personnel counseling.

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University of Kentucky
The Appalachian Center

Created in 1977, the Appalachian Center at the University of Kentucky strives to provide a true picture of Appalachia and its people through a program of research, teaching, and service to the central Appalachian region. The university received funds from the Rockefeller Foundation to aid in the establishment of the Center and was awarded a three-year grant in 1977 from the National Endowment for the Humanities to develop 15 courses in Appalachian regional studies.

Appalachia is described by the Center's director as a 13 state region which includes the Center's own focus on Kentucky, Virginia, West Virginia, North Carolina, and Tennessee. The director does not view Appalachian studies as part of traditional ethnic studies. Appalachia, he says, is regarded as a geographical region rather than a culturally-defined area and, in fact, is ethnically mixed with influences from the Germans, Scots, Irish, English, Blacks, and Italians who settled there. He does not see it as having a distinctive ethnic culture of its own but instead views it as a variant of southern culture. According to the director, there is currently a debate as to whether or not to include Appalachian studies in the study of ethnic groups. The *Harvard Encyclopedia of American Ethnic Groups* treats Appalachians as an ethnic group, and researchers have identified traits found in defined ethnic groups among Appalachians who have migrated together to urban areas. The *Forum* has chosen to include the Appalachian Center in this issue because it does illustrate the types of activities institutions can implement in the area of ethnic studies, i.e. undergraduate and graduate courses in a variety of disciplines, scholarly research, and community outreach centered around a region's heritage.

One of the purposes of the center, which coordinates the Appalachian studies program, is to make the University of Kentucky a repository of information on the Appalachian region. The center provides assistance to faculty and graduate assistants developing proposals in Appalachian studies and initiates research of its own. In the past, according to the director, researchers have not done a good job in presenting accurate information on Appalachia to people in the United States or the rest of the world. He hopes that the center can help people recognize the contributions that the Appalachian writers, artists, historians, and residents have made to human understanding. The teacher-researchers associated with the Appalachian studies program include faculty members from sociology, family studies, history, English, education, music, anthropology, political science, geography, and fine arts.

Each of the faculty members is available to students as an adviser in the Appalachian studies program. Undergraduates may earn a minor or topical major in Appalachian studies, and most courses are available at the graduate level. A topical major is a student-designed degree in which the work is related to a topic rather than a specific department. Approximately six students at the university have completed this option in Appalachian regional studies. A minor has recently been approved by the administration and is expected to be more popular than a topical major because the coursework will complement degrees in humanities, social sciences, journalism, education, or pre-law.

The director has found that there are two types of students who enroll in Appalachian studies courses. The first group represents the 3,000 undergraduates from the 23,000 student body who are from Appalachian Kentucky. Although these students have lived in the region they are out of touch with their history and need to know more about their own backgrounds. The second group is those students from outside Appalachia who are curious about the region and have many misconceptions about its people. Appalachian studies courses help these students untangle their misunderstandings and prejudices about the area.

The courses offered in the Appalachian studies program cover a wide variety of subjects including history, politics, culture, family patterns, geography, linguistics, and flora. In Introduction to Appalachian Studies, a required course for the Appalachian studies minor, undergraduates are introduced to Appalachian culture, history, and society through the study of the region's music and literature, social life, community politics, and coal mining history. Students learn about the differing definitions of Appalachia by reading the works of local color writers, missionaries, and social scientists.

The coursework in Health Systems in Appalachia focuses on folk medical practices and theories of illnesses, patterns of physical and mental illnesses through time, the development of alternative health care systems, and contemporary health care issues, including those which are politically-oriented such as mine health and safety. Students in the Geography of Appalachia study the area's historical development; transportation; regional development; and physical, economic, and population geography. Other courses developed under the NEH grant include Ap-

palachian Literature, Appalachian Children and Families, Women in Appalachian History, and Appalachian Theater and Popular Entertainment.

Almost four hundred students enrolled in one or more Appalachian studies courses during the 1979-80 academic year. One-fourth of these students had previously taken an Appalachian studies course, and 38 percent planned to take additional courses in the program, according to a course evaluation form used in spring 1980. Overall the students' reactions to the courses were positive. Faculty response to the Appalachian Studies program has also been positive. Professors have commented that their Appalachian studies courses were the most rewarding classes they have ever taught, provided a stimulus and focus for their involvement in Appalachian studies, and affected their teaching in other areas.

One of the courses which is of special interest to the director and the center is Social Contexts of the Black Appalachian Experience. The study of Black Appalachians is a high priority for the center. Most people, according to the director, are unaware that Blacks have lived in Appalachia for many years and that some areas in the mountains have large Black populations. Many of the Blacks came to Appalachia after the Civil War to work in the coal mines. Agents of the mines often visited southern plantations and offered transportation to the mountains for Black families who were unknowingly brought in as strikebreakers. The center is now researching the Black Appalachian history that previously had been forgotten or distorted. One of their current activities in this area is the co-sponsorship of *Sojourner*, the newsletter of the Eastern Kentucky Social Club. The club is a group of more than 5,000 Black mountaineers who live in Appalachia or have migrated to other parts of the United States. Their status as a minority within a minority (Appalachians within Black Americans) has created a unique network of persons who had their origins in eastern Kentucky.

Other outreach activities of the center include its community education courses. Offered approximately twice every two years these non-credit courses have included Appalachia: The Place and the People and Survey of Appalachian Music. The center has organized trips into Eastern Kentucky for the classes, and students have responded enthusiastically to the program, even sharing experiences and readings after the courses have ended. The majority of the students work with Appalachians, in occupations such as nursing and library services, or are new residents in the area.

Faculty and students at the university can learn more about the region through the Center's Appalachian Roundtable. Researchers on campus, visiting lecturers, and regional experts have presented programs at the monthly luncheon seminars. Topics have ranged from the environment and the organization of women coal miners to Appalachian folk medicine and the study of gravestones and other items of Appalachian physical culture. The roundtables are very informative (while also being very informal), according to the director, and take advantage of the talent in the area.

Another area in which the center has been able to utilize the rich talents and heritage of Appalachia is in the presentation of literature, music, and crafts. Concerts are regularly offered on campus, and performers have included Hazel Dickens, who wrote most of the score for the film *Harlan County, U.S.A.* and Melanie Sovine Reid, who presented a program on traditional Appalachian religious music. An "Appalachian Crafts and Their Makers" exhibit featured displays of quilts, hand-carved figurines, and musical instruments and dulcimer-players Nettie Presnell from Banner Elk, North Carolina and Homer Ledford from Winchester, Kentucky.

The director hopes the center will be able to broaden its horizons in the next few years. A National Advisory Board has been formed to help force the center to look beyond the university and Appalachia. The board, which includes persons who have shown a commitment to the area but who don't necessarily live there, will assist the center in examining its programs and priorities, reviewing proposals, and expanding their contact network beyond the mountain region.

In the future the director would like to develop summer, evening, weekend, and extension activities for credit and non-credit students and address the problems of program cohesion and coordination which confront any interdisciplinary program. One measure of the success of the four year old center and Appalachian studies program is a comment made to the director by one of the Appalachian studies faculty members. He wrote that prior to the establishment of the center, Appalachian students had often confided in him that they had experienced prejudice in their classes. Since the center's creation few students had complained about this problem. The faculty member attributed the improved situation on campus to the official status and high visibility of the activities of the Appalachian studies program and the center.

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Westfield State College
Irish-American Studies Program

Westfield State's Irish-American Studies Program was created to increase understanding of the richness and variety of Irish and Irish-American culture among students and members of the Westfield-Springfield community, in which Irish-Americans represent a large segment of the population. Classroom activities and extracurricular programs invite exploration of Irish artistic, literary, social, and political traditions as they have developed since prehistoric times and as they have been transplanted to the American continent.

Presently, the classroom component of the program is contained in two courses. HI 330, The History of Modern Ireland, is taken mostly by history and political science majors interested in gaining a perspective on the roots of

Northern Ireland's current political crisis. Lectures and readings follow the course of Irish history from the English-Protestant Ascendancy of the seventeenth century through the nationalistic uprisings of the nineteenth and early twentieth centuries and the subsequent establishment and growth of the Irish Free State. Between 19 and 30 undergraduates enroll in this course each time it is offered. Approximately 40 percent of these students continue their Irish studies with HI 331, Irish Literature and Nationalism. This seminar, which is highly popular among English majors, considers the events studied in HI 330 through the works of celebrated Irish poets, novelists, and essayists.

With funds from the U.S. Office of Education and the cooperation of members of Westfield State's music, literature, and art history faculties, the project director is developing ten new instructional modules to complete the Irish-American Studies Program for undergraduates. Several nationally-known Irish-American scholars and artists, identified as the program's Advisory Council, are assisting by suggesting texts and tracks of study to be pursued. The modules will range in duration from three to eight weeks and will be conducted as units of existing courses in appropriate departments. Some of the modules—Victorian Belfast and Pre-Christian and Medieval Irish Art and Architecture, to name two—will deal exclusively with native Irish life and culture. Others will be devoted to the causes and patterns of Irish immigration, to America in general and the Westfield-Springfield area in particular. At least one module will examine the profound contributions of individual Irish-American men and women to politics, science, industry, and the arts in the United States. The director hopes that some of the modules will arouse sufficient student interest to merit development into semester-long courses. Once the modules have been successfully implemented at Westfield State, their syllabi and course strategies will be circulated among interested faculty members throughout the Massachusetts State College System.

At present, the Irish-American Studies Programs sponsors weekly lectures on various aspects of Irish and Irish-American heritage. Held on Thursday evenings, these lectures are free and open to the community at large. Westfield State faculty, members of the Irish Studies Advisory Board, and invited guest speakers present such topics as traditional Irish music and dance, island life in modern Ireland, and the Irish voice in American literature. Besides the lecture series, eight hour-long films on Irish heritage will be shown on Monday nights through the spring. The project director states that so far, community support for the films and lectures has been strong; students, she believes, attend in fewer numbers because most of those interested in Irish culture have already taken one or both of the courses currently offered in this area.

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Dakota Wesleyan University
American Indian Studies Program

Instituted in 1975, the American Indian Studies (AIS) program at Dakota Wesleyan began as a student support effort and has now evolved into an academic program offering both a major and minor course of study. The administration originally perceived the program as a counseling office aimed at American Indian student retention and career education. While there were courses available in American Indian studies, no effort was made to package these classes into an academic program.

In the last few years Dakota Wesleyan American Indian students, who make up six percent of the student body, began requesting more academic coursework in American Indian studies. At the same time administrators recognized that their proximity to reservations in South Dakota gave them something to offer both Indians and non-Indians. According to the AIS program head, Dakota Wesleyan, as well as other schools with similar counseling programs, realized that student support effectiveness is weakened considerably by the absence of a strong, visible, academic program. The university decided that it would upgrade its AIS program while continuing to offer support services to its American Indian students. AIS is now a multipurpose program, according to its head. He views its goals as continued intellectual exploration of American Indian life, creation of relevant academic programs leading to careers in the Indian community, cultural enrichment of the campus, and outreach to non-Indians who are unaware of South Dakota's heritage. To accomplish these goals the AIS program now has a staff which includes its full-time program head, four part-time faculty, and one counselor. The part-time faculty hold joint appointments in the departments of English, social work, history, and political science. In addition, an Indian Studies Marketing Team, composed of faculty, administrators and American Indian students, has looked at the previous program and suggested improvements in its format. One of their major recommendations, according to the program head, was to bring the various AIS courses into a cohesive program with a beginning and an end. This has been accomplished, and the marketing team is exploring ways to attract more students to the program.

Approximately ten students have completed an AIS major or minor in the last few years. Both majors and minors in AIS must enroll in American Indian History and Culture and Independent Study in American Indian Studies as well as take a variety of electives in the program. American Indian History and Culture is an introductory course that provides a broad survey of the cultural, political, and economic history of the American Indian people. The course synthesizes viewpoints from a number of disciplines, including history and anthropology, and begins with the sacred and secular past of the American Indians and concludes with an analysis of contemporary American Indian experiences.

The focus in Independent Study in American Indian Studies is on the development of AIS research techniques. Students engage in two directed study projects. The first is the writing of a tribal history. During this project students learn how to present a group's history from the group's own point of view; they learn to differentiate between

what is important to the people themselves and what is important to outside observers. The second project is selected by the students and also must help them in the development of their research skills. Many students have chosen oral history projects and have interviewed American Indians from the nearby Rosebud Reservation or from the Yankton area.

Other courses in Dakota Wesleyan's AIS program include American Indian Literature, American Indian Art, American Indian Religious Thought, and Treaties, Laws, and Government. In addition, the undergraduates can also enroll in two courses of Conversational Lakota, the primary language of many American Indians throughout South and North Dakota and Nebraska. The program head encourages both majors and minors to take a Lakota course as he believes there is no better way to gain meaningful insights into a culture than through its language. Another course that the program head is especially proud of is Biculturalism and American Indian Education. Required of all education students, the course, according to the program head, goes beyond the standard ethnic studies teacher education class and provides more than just an overview of the culture and history of the group being studied. Dakota Wesleyan's course, instead, offers to the future educators methods of working with culturally different students. Topics include nonverbal communication, prejudices, the issue of standardized testing and culturally different students, and the traditional relationships between the American Indian community and the schools.

Student reaction to the AIS program is positive. AIS majors are pleased with the program and have found the coursework applicable to their careers in social work and secondary education. Non-AIS majors take the program's courses to fulfill their general education requirements. The program head emphasizes to the non-AIS students that the program's courses can complement other majors such as education, advertising, business, personnel, and government. In addition, AIS is working with the departments of social work, business, and natural science to establish cooperative degrees. These programs could lead to individualized majors in such areas as tribal administration and reservation land management.

The cooperative programs are one of the ways in which AIS is strengthening its program. Other activities include continually improving its academic offerings and establishing contacts with reservation community colleges. The program head is encouraged with the institutional commitment to AIS and believes Dakota Wesleyan has shown the students, faculty, and American Indian community that they view the study of American Indian experiences as meaningful, relevant, and deserving of academic respect.

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Oklahoma State University
Crossroads Oklahoma

With funds from the U.S. Office of Education Ethnic Heritage Studies Program Oklahoma State University faculty and representatives of area ethnic groups are working together to explore the theme of Oklahoma as a crossroads for the various populations which have passed through or settled in the region. To share their knowledge and discoveries the two groups are completing seven manuals and slide/tape presentations that will form the basis for both on-campus students and off-campus adult audiences.

In addition to being available as a complete series the manual and slide/tape sets may each be viewed as a separate unit. The sets include one manual and presentation providing an overview of the multiethnic composition of Oklahoma and others focusing on urban and rural community Native Americans, Black-Americans, Mexican-Americans, German-Americans, and Vietnamese-Americans. The selection of the ethnic groups was difficult, according to the project director. Working with an advisory council composed of persons actively involved in various local ethnic communities, he selected the six groups as representatives of the state's cultural diversity. For example, the Oklahoma Black community was chosen because it composes over six percent of the state's population and because its late 1800s migration to Oklahoma illustrates a time in history when it was thought that Oklahoma might be established as a Black state. The Vietnamese-Americans were selected as the newest ethnic group to settle in Oklahoma.

In contrast, the selection of academic consultants to work with the project director and ethnic community representatives was easy. The project director discovered a phenomenal amount of expertise and talent among the OSU faculty that had not previously been brought together. The academic consultants have prepared the seven manuals and are assisting in the final editing of the slide/tape presentations.

The university group interviewed individuals from the ethnic communities and solicited their advice in selecting what to include in each presentation. The advisory council helped the group find people to interview. The consultants visited a Salvation Army center, senior citizen groups, and private homes to collect data for the manual and slide/tape sets.

The project director views the manuals as the objective approach to telling the story of each ethnic group while the slide/tapes present the subjective side. Each manual is approximately 30 pages long and contains dates, facts and figures, and a reading list on the ethnic group. The slide/tape presentations will be fifteen to twenty minutes in length and include first person narratives and slides illustrating the history and current activities of each group in Oklahoma. After exhausting the library and historic collections of photographs the project director realized he was not finding pictures that properly conveyed the experiences of the ethnic communities. Using portable copying equipment that he assembled himself, the project director has copied photographs directly from the family albums of the persons being interviewed in their homes or at the centers. While the project director acknowledges

that the quality of the tapes and slides is not as good as what could have been prepared in a studio, he believes the homey and original comments and pictures capture the essence of each group that would have been lacking in more technically-advanced productions.

The project director believes that Crossroads Oklahoma will be successful in providing adult audiences with an understanding of the rich multiethnic heritage of Oklahoma. A two-credit course, titled The Ethnic Heritage of Oklahoma, is planned for the Stillwater campus in fall 1981. The academic consultants will all participate as instructors, and the class will study the seven manual and slide/tape sets. The project director anticipates that the course will be offered to upper division students who have already fulfilled their Oklahoma state history requirement.

In addition, credit and non-credit courses will be offered through the university extension network and the Oklahoma Community Education System. The project director also hopes to schedule a workshop on the Crossroads Oklahoma materials for high school teachers during the summer of 1982.

Crossroads Oklahoma, according to the project director, has taken hard work and quite a bit of time to prepare. Over 1,200 minutes of interviews were taped that must now be condensed into approximately 140 minutes of narrative. The director and consultants found it exciting to take the resources of the university and community groups and work together to prepare the presentations. By sharing a strong mutual respect with the ethnic communities the academic group was able to keep their trust and demonstrate that they wanted each community to feel that they were accurately represented in the presentations. The project director believes that this cooperation will allow Crossroads Oklahoma to truthfully communicate the experiences of the various ethnic groups.

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Washington University
Black Studies Program

Washington's Black Studies Program was established in 1969 in response to requests by Black students for a curriculum which would reflect their heritage and goals. Focused on the idea of Black unity and designed to promote constructuve social change, the program offers concentrations in both the humanities and social sciences.

Students in the humanities track may choose among a number of courses created to increase appreciation of African, Afro-American, and Caribbean cultural heritage. Besides traditional courses in Black literature, philosophy, and history, the program sponsors such interdisciplinary seminars as The Black Woman in America and The Image of Blacks in the Mass Media. The humanities option also provides opportunities for students to directly experience Black artistic tradition through performance and personal expression. The Black Composer Repertory Chorus, which students may take for up to three credits, performs Black classical music, Negro spirituals, jazz, and gospel music on the Washington campus and throughout the community; the Black Theatre Workshop offers a public forum for student writing, acting, and directing talent.

Courses in the program's social science track consider and promote means of improving the political, economic, social, and psychological condition of Black people. Social science concentrations currently available are education, social work, and psychology. Black studies majors who follow this track are strongly encouraged toward field work and study; students may receive Black studies credit by participating in any of several such projects sponsored by the university. Washington's Field Study Program enables qualified juniors and seniors to spend a semester living, traveling, and studying abroad. Black studies majors are urged to apply for this program so that they might carry out their field study in Africa, South America, or the Caribbean. In certain cases, students may be supported by the Field Study Program to travel and study in parts of the United States where the Black population is highly concentrated and in need of social service volunteers. Other university work-travel programs include Operation Crossroads to Africa, which sponsors scholars and students in a variety of agricultural, educational, and industrial development projects in Africa, and an exchange program with the University of the West Indies in Mona, Jamaica.

Students who major in Black studies, whether in the humanities or the social science track, are required to complete or participate in student-designed independent study projects. Some of the more successful of these have been given recurring positions in the Black Studies curriculum. Exemplary among student-designed programs is Project Umoja, which has involved over 100 students and dozens of faculty members over the past two years. Umoja—which means "unity" in Swahili—requires that student participants be divided into simulated family units and assigned roles within those units as siblings, grandchildren, and so on. Faculty and administrators, alone or in pairs, act as heads of the "families," each of which is assigned an income by which to define their social status. "Family" units meet regularly and carry out activities—seeing movies or cooking meals, for example—appropriate to the number of people in the group and what, collectively, they can afford. Although the results of Project Umoja's final evaluation will not be available until later in the spring, a project spokesperson says that many students have already expressed appreciation of the project's value in exploring family relationships within the Black community.

The requirements of the Black Studies major are successful completion of a two-course Introduction to Black Studies, followed up with 24 credit-hours in the program. The program is conducive to double majors, the most common being Black Studies and Psychology (for undergraduates interested in pursuing careers in minority mental health, in which Washington has a graduate program) and Black Studies and political science. A minor

program has been added recently. According to the program's acting director, as many as half of the program's graduates continue their education at professional schools; those who do not are generally able to find rewarding positions in government and social service agencies.

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William Jewell College

Ethnic Activities Center of Mid-America

One of the most important services the William Jewell College Ethnic Activities Center of Mid-American can offer, according to its director, is to show people that they can work together across multicultural lines without blurring the distinctiveness of each group. The center tries to achieve this goal through classes taught by the director and through such activities as ethnic festivals held at the college and tours of Kansas City ethnic communities.

The center had its origins in the civil rights movement of the 60s. At that time seminars dealing with civil rights issues were conducted at the college. Over the next few years students participated in social welfare action programs in Kansas City, and the director began taking groups on tours of the local communities. Recognizing a need to stimulate people to cross multicultural and multiracial lines the director looked for funding to support ther activities. In 1976 the center received a three-year grant from the Division of Christian Higher Education of the American Baptist Churches. The center now supports itself through its publications and services.

The director, a professor of sociology, operates the center out of his office. His students participate in the activities of the center as observers and as tour leaders. Two of his current classes that closely relate to the center's activities are Race Relations and Cultural Anthropology. Believing that teaching is environmental management, the director not only lectures about the course materials but also takes the students to various ethnic communities so that they can meet and talk with representatives of the groups they are studying.

The director varies the course styles each time they are offered. This semester in his Race Relations class students are traveling to the offices of various Black organizations and community groups in Kansas City. The director presents his lectures to both his students and the staff of the groups they are visiting. The students and staff discuss the lecture materials together and react to what has been said.

The director's Cultural Anthropology course has become so popular that he has had to tightly structure the organization of the class in order to continue the field trips. During spring 1981, for instance, approximately 100 students are enrolled in the course. The director has divided the class into 12 teams each headed by a teaching assistant. The teaching assistants are students from the class chosen by the director for either their academic record or the potential he sees in them. Each team is assigned to one of the ethnic groups in Kansas City which include American Indian, Black, Chinese, Greek, Jewish, Serbian, and Polish communities. The director provides the teaching assistants with the names of contact persons in each of the communities. Team members visit contact persons and gather information for a final report that will be presented to the class at the end of the semester. The students will invite representatives of the ethnic group they studied to their final presentation so that they can respond to what has been said. In addition to the team projects and classroom lectures, the director plans to take the teams on all-day field trips into Kansas City's ethnic communities.

Both the director and students enjoy the classes and feel the experiences are worthwhile. The courses, according to the director, help the students learn to judge other people on their terms rather than on the students' terms. The teams involve themselves with the community and learn to function across group boundaries while acquiring the skills of practicing anthropologists. In addition, the teaching assistants gain experience in leading and coordinating their teams' activities.

The ethnic center also functions as a teaching resource. Both the students and the ethnic group representatives serve as associates of the center. Associates participate by leading tours of the area ethnic communities and by making presentations about ethnic cultures. The See the World In Kansas City program provides tours of metropolitan ethnic communities which include visits to churches, museums, libraries, private homes, festivals and, of course, restaurants. The center also coordinates ethnic tours outside the Kansas City area such as a recent visit to the Mennonite community in Bethel, Kansas. Groups which have requested tours and presentations include other colleges, church groups, and civic organizations. Besides teaching the participants about the ethnic heritage of the area, the program allows the student guides to develop skills in presenting information and arranging meetings and tours.

Another popular activity of the center is the Human Family Reunion. Held twice a year since the official opening of the center in 1976, the reunion resembles an ethnic festival in its inclusion of music, food, native costumes, and dances. To the director, the reunion is more. It is a chance for everyone to meet "members of the human family they may never have seen before." Area ethnic groups participate in the reunion, everyone has a good time, and persons on campus become aware of the ethnic diversity of Kansas City.

The director believes that the center is demonstrating that higher education is relevant to all types of human concerns. William Jewell students, according to the director, are learning that they can go out and relate to people who are different from anyone they have ever met without destroying the ethnic identities of these people.

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Additional Programs

University of California, Los Angeles, Los Angeles, CA 90024

Chicano Studies Research Center—Established in 1969 as a university organized research unit, the Chicano Studies Research Center (CSRC) exists primarily to foster independent, interdisciplinary research on the condition of the Mexican community in the United States. Current projects are divided into four areas: U.S.-Mexican relations, especially problems related to labor and immigration; language studies and bilingual programs; Mexican-American women's studies; and education among the Chicano population. Approximately half of the money allocated to researchers over CSRC's 12 years of operation has gone to projects conceived and headed by UCLA graduate students. The results of many of these projects have been published through CSRC's publications unit, as monographs or articles in *Aztlan*, the center's widely-circulating journal of Chicano studies research. Besides sponsoring research, the center serves as consultant to faculty members developing curricular materials for the university's Chicano studies undergraduate degree program, which centers around a core of courses from the English, Spanish, history, anthropology, sociology, education, and political science departments of UCLA's College of Letters and Science. The center is also responsible for accumulating Southern California's most significant collection of library materials on Chicano related topics. UCLA students and faculty enjoy unrestricted access to these materials, which include more than 5,000 bound volumes, approximateely 2,000 microfilmed doctoral dissertations and master's theses, and 50 16-millimeter films.
Carlos Manuel Haro, Program Director

Dartmouth Collge, Hanover, NH 03755

African and Afro-American Studies—Courses offered through Dartmouth's African and Afro-American Studies (AAAS) program focus on the historic development of Black culture in Africa and the United States. Introductory courses and freshman surveys present an overview of the field and may be used either to fulfill certain college distribution requirements or lead to certificate programs or modified major in AAAS. A series of mid-level "Experimental Curriculum Courses" deal in detail with specific issues raised by the introductory surveys. These courses vary in format and content and cover such topics as political development in sub-Saharan Africa, the NAACP and civil rights, and Afro-American novels of the twentieth century. Students who wish to complete the certificate program are required to take at least three Experimental Curriculum Courses and participate in the semester-long Washington Field Study program. Students in this phase of the program work between 20 and 40 hours each week at such organizations as the Congressional Black Caucus, the DC municipal government, and Howard University's medical school. In addition, Washington Semester students participate in a seminar on Black community action and complete self-designed research or reading projects. Students who choose the modified major option complete six courses in any traditional discipline offered by the college and complement them with four related courses listed through AAAS.
William W. Cook, Coordinator

Grand Rapids Junior College, Grand Rapids, MI 49503

Heritagemobile—Working together as a consortium, the Grand Rapids Junior College, the Grand Rapids Public Library, and the Grand Rapids Public Museum have designed a 40 foot trailer filled with displays on the area's ethnic heritage. The trailer, called the Heritagemobile, was donated by a local bank which had used it for a Bicentennial exhibit. The Heritagemobile contains six cases depicting the history and impact of various ethnic groups on the Grand Rapids area; the groups chosen to represent immigration to the region are the Greeks, Hispanics, Italians, Latvians, Poles, and Vietnamese. One case, for instance, portrays the migration of Hispanics from southwestern United States, while another demonstrates the cultural diversity of the various groups through a display of such objects as the Greek alphabet, costumes, and photographs. The research, design, and construction of the displays were a joint project of the consortium. Originally intended as a traveling exhibit, it is now stationed at the musuem due to expenses. The display is aimed at an upper elementary and junior high school audience, and these groups often tour the trailer. Teachers rate the Heritagemobile very highly and use it as either a conclusion or starting point for ethnic studies in their classrooms.
Louis C. Murillo, Dean of Academic Services and Lawrence Mitchell, Project Coordinator

Kent State University, Kent, OH 44242

Ethnic Artists Program—With funds from the U.S. Office of Education, Kent State's Television Service is preparing a sequence of three half-hour programs documenting the experiences of American artists with Eastern and Southern European ancestry. The programs will highlight individual works and careers in an attempt to demonstrate the vital need for preserving the tangible products of ethnic tradition. When completed this fall, the programs will be made available to cultural, ethnic, and educational institutions throughout northern Ohio and will be broadcast over public television stations in Alliance and Akron. At present, the project director and his staff are making contacts with Italian, Polish, Greek, Lithuanian, and other ethnic communities in the Cleveland area and obtaining from them the names of local artists whose work reflects a continuation or adaptation of long-standing cultural and artistic traditions, for possible inclusion in the series.
Edward Jurewicz, Project Director

Luther College, Decorah, IA 52101

Black Studies Program—Luther offers a major in Black studies which is directed towards the study and advancement of Black society in America. Courses examine Black family structure in particular, with emphasis on socially-conditioned attitudes toward learning, motivation, and behavior. The department's orientation towards education and community service is underscored by the fact that Black Studies majors are encouraged to spend a semester as teaching assistants at predominantly Black colleges and inner city high schools in Chicago and Minneapolis. Other institutions that offer volunteer internships to Black Studies majors include the Minneapolis-St. Paul chapter of the Urban League and Chicago's Garfield Mental Health Center. Students who choose such internships must provide for their own expenses, although the Department is building up a corps of families in the communities involved who have agreed to provide housing and meals to participating students. In their final semester at Luther, Black Studies majors generally complete an independent study project of their own design which somehow relates to the condition of Blacks in America and particularly in the Midwest. Information generated by these projects is filed in the Department's Black Studies data bank, which already contains a wealth of material on Black occupations in Iowa and police-community relations in Midwestern cities. In addition to its academic programs, the Department sponsors Luther's annual Afro-American History Week, which is largely planned by students in Black studies courses. Activities include guest lectures, dramatic and musical presentations, films, poetry readings, and traditional Black worship services.
Orchard M'dzonga, Head, Black Studies Department.

Northland College, Ashland, WI 54806

Ethnic Heritage Training Program—Among the ethnic groups that have settled the largely rural northern Wisconsin and Michigan area are Germans, Finns, Irish, Italians, Slavs, and Scandinavians. Northland's Office of Special Student Programs has undertaken an extensive project aimed at identifying, collecting, and preserving the ethnic folklore of these groups. Throughout the winter community meetings have been held in various locations at which area residents were asked to recount stories or display artifacts which embody their particular heritage. According to the project director, these meetings have succeeded in sensitizing individuals to everyday expressions of ethnicity which must not be thrown willy-nilly into America's melting pot. These sessions have also paved the way for the program's next phase, which will involve training community members to carry out the tasks necessary for gathering and storing the available materials. The project staff welcomes contributions of everything from tools to family photographs to traditional recipes; descriptions of holiday and everyday customs will be maintained in a resource file. Eventually the collection will be housed at the Area Research Center, a branch of the Wisconsin Historical Society located at Northland's Dexter Library. The project director believes the program's value and uniqueness spring from the fact that it is one of the few programs dedicated exclusively to the study and preservation of living regional folklore.
Greta Swenson, Coordinator

The University of Utah, Salt Lake City, UT 84412

Graduate Training in the History of the Indians of the Americas—The Department of History and the American West Center coordinate a

M.A., M.S., and Ph.D. program for students interested in training as Indian historians. The American West Center is a university research center involved in historical, regional, and ethnic programs relating to the American west. The current program has its origins in a training program begun in 1952 by the university to assist Indians in developing tribal materials for use in public schools. By 1970 the program included training to enable Indian tribes to research, write, and publish their tribal histories. In 1975 the William H. Donner Foundation suggested that the informal training program, which they had helped to fund, be developed into a graduate level program to train Indian historians. With the aid of funds from the National Endowment for the Humanities, the university developed curriculum materials. The graduate program goes beyond the history of Indians in the United States to include those in Latin America and Canada. The focus in Historiography of the Indians of the Americas, for instance, includes the study of middle and South American Indians. The graduate students review the geographical and historical backgrounds of the various groups using both European and Indian source materials. Other courses include Comparative History of Tribal Peoples, Contemporary Meso American Communities, and Civilization of the Aztecs. In Historical Programs Management the students explore alternatives to careers as teachers, such as work in museums and manuscript and archives collections. According to the director of the American West Center, the program has been successful in reaching its goal of educating Native Americans as professionally qualified Indian historians.
Lyman Tyler, Director, American West Center

As primary and secondary schools begin incorporating multicultural education into the curriculum, many colleges and universities are gearing up to meet the challenge of educating both in-service teachers and undergraduates in the procedures, attitudes, and materials surrounding the teaching of ethnic studies. Some of the programs attempt to provide the teachers with an awareness and understanding of ethnicity and offer information on resource materials about various ethnic groups. Other programs focus on the special needs of the ethnic groups a teacher will encounter in the classroom and stress how important the teacher's attitude toward ethnic studies can be. The following institutions provide examples of the types of programs that are being implemented.

Alabama Agricultural and Mechanical University, Normal, AL 35762

The Black American Experience—Three years ago the Alabama A & M University School of Education conducted an ethnic heritage studies program, the Black American Experience, for a group of 28 Alabama counselors, administrators, and elementary, junior high, and secondary school teachers. Participants enrolled in a one-semester graduate level course titled Interdisciplinary Approaches to Instruction. Developed by the dean of the School of Education and the project director, the course was designed to help the participants integrate Black studies into all disciplines and understand and deal with the multicultural composition of their classrooms. The course consisted of a series of guest lectures by faculty from other departments and schools on such topics as the social, physical, and emotional development of humans; ethnic stereotypes; Black American social history, literature, and culture; and bibliographic resources. Although the course has not been repeated each lecture was recorded, and the materials developed as modules which are used in appropriate classes at Alabama A & M. In addition, the lectures were transcribed and compiled in one volume. The project director believes courses such as Interdisciplinary Approaches to Instruction are extremely important because college education courses rarely study the cultural needs of the various ethnic groups a teacher will encounter in the classroom. He has found that even teachers who are members of an ethnic group do not know enough about the cultural patterns of the group to deal effectively with students from the same background.
L.W. Buckalew, Assistant Professor of Psychology and Project Director

The University of Connecticut, Storrs, CT 06268

The Peoples of Connecticut—Believing that the ideal unit for studying ethnicity in compact southern New England states is the state itself, the I.N. Thut World Education Center in the university's School of Education has compiled a series of curriculum guides on the ethnic populations of Connecticut. The first guide was completed in 1973 after the school helped an Armenian immigrant from Turkey present a seminar to his high school class on Armenian culture. Since then the center has compiled guides on the Irish, Italian, Jewish, Puerto Rican, and Polish immigrants in Connecticut, and materials on Afro-Americans and American Indians and Chinese and French Canadian immigrants are in production. The materials in the curriculum guides are collected by oral historians from the Department of History and rely on the ethnic archives developed by the faculty in the Department of Sociology. Each curriculum guide contains three sections which detail the experiences of the ethnic group in its homelands, in America, and in Connecticut. Instructional kits containing artifacts, sight/sound slide and cassette tape programs, maps, and records are available to complement each printed guide. The center has sponsored workshops on campus and in the schools to introduce the curriculum materials to Connecticut teachers. In addition, undergraduate education majors have participated in intensive five or seven week modules on multicultural education. The director said that the center will continue its focus on cultural pluralism in Connecticut and is planning on producing additional guides on German, Korean, Swedish, Ukranian, and Lebanese/Syrian immigrants in Connecticut.
Frank Andrews Stone, Director, The I.N. Thut World Education Center

University of Houston at Clear Lake City, Houston, TX 77058

Training Program in Asian-American Culture for Elementary School Teachers—During the 1978-79 academic year the University of Houston at Clear Lake City offered a four course training program in Asian-American culture to twenty elementary teachers from the Houston area. The four graduate level courses were Acculturation Through Education, Education of the Culturally Different Learner, Children from Culturally Different Backgrounds, and Curricular Needs of Culturally Different Students. Asian-American culture was chosen as the program's focus because this was the project director's own heritage and because of the increase in Asian immigrants in the past decade. The project director said that most teachers in the area have no knowledge of Asian culture even though Houston has the second largest concentration of Indo-Chinese refugees in the country. Funded by the U.S. Office of Education Ethnic Heritage Studies Program, the courses were designed to help the trainees clarify their feelings about their own ethnicity, to present the implications of multiculturalism for education in American societies, to explore the characteristics and cultural backgrounds of Asian-Americans which affect their children, and to assist the trainees in developing the skills for ethnic studies curriculum planning. During the program the trainees developed handbooks on activities and resources for teaching about Asian-Americans and on working with Asian-American students and their parents. At the end of the program the trainees implemented a workshop, Asian-American EXPO 1979, for colleagues from their schools. The trainees prepared exhibits and made presentations on Japan, Korea, China, Southeast Asia, East India, and the Philippines. Throughout the training program the project director stressed how students' backgrounds or the backgrounds of their parents can affect their behavior and performance in class. In the courses, which are now regularly taught with the exception of Education of the Culturally Different Learner, she emphasizes the values, identities, institutions, histories, and cultures of a number of ethnic groups. Because some of her students dislike multicultural education and know little about it, the project director recognizes the necessity for showing the students the varying needs of many different ethnic groups, including the predominant European cultures.
Esther Lee Yao, Associate Professor of Professional Education and Project Director

University of Michigan, Detroit, MI 48202

Ethnic Heritage Studies Program—Ethnic Heritage Studies has been a part of the university's school of education for the past three years. The program is basically a continuation of the community-based Michigan Ethnic Heritage Studies Center, which operated independently from 1969 to 1978. At present, the program offers several courses on ethnic studies curriculum development at the graduate level; beginning in the fall of 1981, both master's and Ph.D. programs in multi-ethnic education will be offered. Foremost among the program's other activities are periodic ethnic studies teacher-training workshops offered through public and parochial school systems through the southeastern Michigan area. School systems interested in implementing ethnic studies courses are encouraged to contact the

program's director, who dispatches teams of experts on different aspects of ethnicity to conduct the five-workshop series. The workshops focus on the cultural makeup of the Detroit area, and include units on traditional customs and celebrations, ethnic community and family structure, and the effects of general institutions (i.e., schools, churches, banking establishments, etc.) on various ethnic groups. Each workshop session is followed up with appropriate reading assignments, some conceived and published through the program; "homework" activities require participants to explore their own ethnic backgrounds through the construction of genealogies and kinship charts. The program's staff has recently devised an ethnic studies training package, which has been distributed among educators throughout the state. Among the materials to be found in the package are maps indicating the locations of ethnic communities in Detroit and its environs, a list of audio-visual resources available to teachers of ethnic studies at all levels, and a comprehensive training manual containing directions for 27 ethnic-related classroom activities.
James M. Anderson, Director

University of Southwestern Louisiana, Lafayette, LA 70504

Cherchez Les Femmes: The Role of Women in Preserving Ethnic Identity—Translated as Look for the Women, Cherchez Les Femmes is the name of the two-semester teacher training course to be sponsored by the Women in Louisiana Collection during 1981. The collection is a division of the University's Center for Louisiana Studies and is devoted to documenting the history of women in Louisiana. The course focus on women was chosen because the project director has found that this is an areea of ethnic preservation and transmission that has been neglected in the past. According to the project director, when most people seek out information about their ethnic heritage they first question their mothers, grandmothers, or aunts, even if there are closer male relatives who might have information on their ethnic roots. The course will be taught to 30 St. Landry Parish secondary-level teachers, librarians, and administrators. The purpose of the course is to train the participants in innovative methods of implementing multicultural education and of investigating the subject of ethnicity. Instructors will first introduce participants to the concepts of ethnicity, and local experts will lecture on the various ethnic groups in the area including the French, German, Black, Creole of Color, Italian, Spanish, and Anglo populations. During the second semester participants will be divided into teams which will each research a different parish ethnic group. The teams will gather photographs and tape interviews on the various cultures and the roles of women within these cultures. Their research will be compiled and disseminated statewide and nationally.
Vaughan B. Baker, Director, Women in Louisiana Collection and Project Director

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Understanding and Documenting the Experiences of Four Major Ethnic Groups in Mid-Connecticut—The Wesleyan University Graduate Liberal Studies Program began offering an ethnic heritage studies program for teachers and community service and health care workers in spring 1980. The two semester 1980 program consisted of four separate area study tracks focusing on Irish-Americans, Italian-Americans, Jewish Americans, and Polish-Americans. Participants chose one track and attended a weekly lecture on that topic during the first semester. The second semester course was devoted to the preparation of individual and group research projects. Examples of projects included researching family trees, designing a third grade ethnic studies curriculum, and organizing a display of generations of local Italian wedding pictures. The 1981 program will again feature four separate tracks: A Neighborhood Study—The North End, The Contributions of Middletown's Immigrant Peoples, The Ethnic Musics of Middletown, and The History and Culture of the Black Americans of Middletown. Instead of individual research projects during the second semester participants will be asked to collect and record information for a documentary the project director is preparing on architecture and ethnic music in Middletown. The project director believes the ethnic heritage program is successful in helping the participants to better understand the attitudes and traditions of the ethnic groups they serve. In the future the director hopes that ethnic studies courses will become part of the Graduate Liberal Studies Program and anticipates offering resident summer sessions for teachers from around the state.
Phyllis Bruce, Assistant Director, Graduate Liberal Studies Program and Project Director

Resources

Banks, James A., ed. *Teaching Ethnic Studies. Concepts and Strategies.* Washington, D.C.: National Council for the Social Studies, 1973.

Divided into three parts, this book begins with a section titled Racism, Cultural Pluralism, and Social Justice, which details some of the myths and power relationships that have emerged as supposed justifications for racism. The second and third parts of the book offer chapters on the problems of seven minority groups: Asian-Americans, Black Americans, Chicanos, Native Americans, Puerto Ricans, White Ethnics, and Women. Banks purposely chose a representative of each group to write about its historical and sociological problems. Elizabeth O. Pearson describes teaching strategies at the conclusion of several of the chapters.

Banks, James A. *Teaching Strategies for Ethnic Studies.* Boston: Allyn and Bacon, Inc., 1975.

Banks believes that ethnic modification of the total curriculum is essential and states it is also essential that "students master the facts, concepts, generalizations, and theories needed to understand, interpret, and make decisions about events which are related to intergroup and intragroup interactions and tensions." To help reach this goal Banks has outlined concepts and strategies for teaching about a wide range of ethnic groups including European-Americans, Jewish Americans, Native Hawaiians, and Puerto Ricans. Each chapter concludes with bibliographies for teachers and students on that particular ethnic group.

Buckaleu, L.W. and Wynn, Cordell, eds. *Black American Heritage: Contributions to the American Heritage.* Palo Alto, CA: R & E Research Associates, Inc., 1979.

In 1977 Alabama A & M University offered a teacher training course on the Black American experience (described in this issue's additional program section). The editors recorded the guest lectures during the course and had them transcribed and compiled for this book. Sections include Psychological Aspects of Black Ethnicity, Cultural Contributions of Black Americans, The Experience of Black Americans in Science, and Educational Aspects of Black Ethnicity.

Cartwright, William H. and Watson, Richard L. *The Reinterpretation of American History and Culture.* Washington, D.C.: National Council for the Social Studies, 1973.

This book offers an account of the state of scholarship in American history. Of special interest to the readers of this issue of *Forum* are the essays: "Native Americans and United States History" by Robert F. Berkofer, Jr., "The Afro-American: From Mythology to Reality" by John W. Blassingame, "European Americans: From Immigrants to Ethnics" by Rudolph J. Vecoli, "Freedom in a Cage: The Subjugation of the Chicano in the United States" by Rudolfo Acuña, and "The Asian American Experience" by Roger Daniels. Berkhofer, for example, describes the previous treatments of Native Americans in American history (deprecation and omission) and calls for a history that goes beyond the Indian proposed remedy of contribution history to an Indian-centered history that concentrates on the ways in which Indians coped with their destinies and includes white stimuli and intra and intertribal relations.

Ethnic Heritage Center for Teacher Education of the American Association of Colleges for Teacher Education. *Multicultural Education and Ethnic Studies in the United States.* Washington, D.C.: American Association of Colleges for Teacher Education and ERIC Clearinghouse on Teacher Education, 1976.

This book begins with a review of the literature on multicultural education and continues with a collection of abstracts describing materials of value in elementary school through college level ethnic studies programs. The emphasis is on materials for primary and secondary schools. Sections include concept, classroom, curriculum, and program materials. The curriculum section, for example, lists such titles as *The Black Novelist in America, Past and Contemporary Navajo Culture Go Hand In Hand,* and *Multi-Ethnic Approaches to Teaching.*

Glazer, Nathan and Moynihan, Daniel Patrick. *Beyond the Melting Pot. The Negroes, Puerto Ricans, Jews, Italians, and Irish of New York City.* Cambridge, MA: M.I.T. Press, 1963.

In their classic study of five ethnic groups in New York City, the authors demonstrate how the assimilating power of American society and culture operates on ethnic groups in urban areas to make them something they had not previously been and how the groups still are able to remain distinct and identifiable. They examine the myth of the homogenous American life and show how it has outlived its usefulness.

Johnson, Harry A. *Ethnic American Minorities, A Guide to Media and Materials.* New York: R.R. Bowker Company, 1976.

Johnson divides this guide into five sections: The Afro-American in the Melting Pot, Asian-Americans-Quiet Americans?, The Native Indian American, The Spanish-Speaking American, and Other Ethnic Minorities on the American Scene. The sections provide an overview of the problems which have faced the ethnic groups and include information on their history and characteristics. Each section concludes with an annotated media and materials listing.

Journal of Ethnic Studies

Begun in 1973 as part of Western Washington University's now defunct College of Ethnic Studies, *The Journal of Ethnic Studies* covers all aspects of ethnic studies in the United States. The current subscription rate is $10 per four-issue volume (library rate, $12). For more information, contact Jesse Hiraoka, Editor, *The Journal of Ethnic Studies,* Western Washington University, Bellingham, WA 98225. (206) 676-3210.

McCormick, Regina. *Ethnic Heritage Studies Program Catalog: 1974-1979.* Boulder, CO: Ethnic Heritage Studies Clearinghouse, 1980.

This catalog contains detailed descriptions of the 199 ethnic studies programs funded from 1974 to 1977 under the Title IX Ethnic Studies Heritage Program, along with descriptions of materials generated by each project. Brief entries for projects funded in 1978 and 1979 are also included. The catalog is indexed by ethnic group, geographic area, subject area, and project title.

Miller, Wayne Charles, *A Comprehensive Bibliography for the Study of American Minorities, Volume I and II.* New York: New York Univesity Press, 1976.

Using the major categories of minorities from Africa, Middle East, Europe, Eastern Europe and the Balkans, Asia, the Islands (Puerto Rico and Cuba), and Native Americans, Miller presents a brief essay on the groups within these categories and finishes each section with a listing of bibliographies and an extensive resource guide divided into such categories as history, sociology, religion, poetry, and art and architecture. Materials listed include guides to collections, books, journals, and biographies and autobiographies.

Miller, Wayne Charles. *A Handbook of American Minorities.* New York: New York University Press, 1976.

Miller writes in the preface of this book, "If in some small way this volume forwards the growing awareness of the rich diversity of American culture and the importance of the nation's varied peoples, its job will be done." There is no doubt that this book can provide a good beginning source of material. Duplicating the essays from Miller's *Comprehensive Bibliography* (described above), this handbook also includes the very complete section on bibliographices for each minority group but does not include the resource materials listings.

National Association of Interdisciplinary Ethnic Studies, Inc. (NAIES), c/o George E. Carter, Treasurer, Ethnic Studies Dept., California State Polytechnic University, 3801 West Temple Ave., Pomona, CA 91768. (714) 598-4838.

The purpose of NAIES is to promote activities and scholarship in the field of ethnic studies. Both individuals and institutions may join. Members receive subscriptions to three NAIES publications: *Explorations in Ethnic Studies, Explorations in Sights and Sounds,* and the *Newsletter.* The first is an interdisciplinary journal devoted to the study of ethnicity, ethnic groups, intergroup relations, and the cultural life of ethnic minorities. *Explorations in Sights and Sounds* is a supplement to the journal and includes reviews on books and nonprint media in the field of ethnic studies. The *Newsletter* reports on NAIES activities and conferences and research opportunities of interest to members and publishes short articles.

National Center for Urban Ethnic Affairs (NCUEA), John A. Kromkowski, President, 1521 16th St., N.W., Washington, D.C. 20036. (202) 232-3600.

Founded in 1970, NCUEA is a non-profit organization that advocates

a "wholesome appreciation of ethnic diversity existing in our pluralistic society." Some of NCUEA's activities include technical assistance to urban and ethnic groups through training sessions and workshops, formulating policy papers, and promoting civil renewal. A publications list, including such titles as *The Neglected Dimension. Ethnicity in America* and *Who's Left in the Neighborhood?*, is available.

National Ethnic Studies Association, c/o John Carroll University, Cleveland, OH 44118. (216) 491-4320. Michael S. Papp, President, James M. Anderson, National Secretary.

The National Ethnic Studies Association (NESA) draws its members mostly from American college and university faculty engaged in teaching ethnic studies courses or heading ethnic studies programs, although independent scholars and members of national ethnic organizations are also represented. Among NESA's past achievements was the generating of publicity on ethnic education that encouraged Congress to pass the Title IX ethnic heritage studies legislation. Current activities include creating, in cooperation with the Public Broadcasting System, a national network for ethnic studies information dissemination, and the establishment of 18 regional ethnic studies consulting centers.

Nunn, Marshall E. "Serial Publication in Ethnic Studies: Some Guidelines." *Serials Review*. April/June 1980, pp. 53-55.

Nunn lists and briefly describes the publications he considers "basic and essential" for ethnic studies collections. Included are general ethnic studies journals and those devoted to the study of Asian-Americans, Black Americans, Mexican-Americans, and Native Americans.

Vecoli, Rudolph J. "Ethnicity: A Neglected Dimension of American History." In *The State of American History*, edited by Herbert J. Bass. Chicago: Quadrangle Books, 1970.

Vecoli rejects the more traditional answers to why historians have neglected the dimension of ethnicity in the American past: the language barrier and the lack of a significant body of historical records for ethnic groups. Instead he sees this neglect as a result of the assimilation theory which is the prevailing ideology of historians and as the restful of the sociology of higher education which he views as an effective agent of acculturation. He urges historians to present a realistic perspective of ethnic life and its interactions in American society.

Washburn, David E. *Ethnic Studies, Bilingual/Bicultural Education and Multi-Cultural Teacher Education in the United States: A Directory of Higher Education Programs and Personnel*. Miami: Inquiry International, 1979.

This directory presents the results of a survey conducted in the 1977-78 academic year of 3,038 colleges and universities in the United States and its territorial possessions of programs in each of the three areas listed in the title. Information provided in each entry includes names of the program and contact person, ethnic group studied, number of students involved at the time of the survey, project's degree of community involvement, types of courses offered, and list of faculty members who participate.

Wynar, Lubomyr T., *Encyclopedic Directory of Ethnic Organizations in the United States*. Littleton, CO: Libraries Unlimited, Inc., 1975.

Wynar has compiled a reference guide to over 1,475 ethnic organizations listed under 73 headings. This book is a useful starting point for finding primary sources on various ethnic groups. Listings include name and address of the organization, principal officers, comments on the nature of the organization, and information on its publications, conventions, and meetings.

The Forum for Liberal Education

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Peggy Brown, Associate Editor
Terri Meehan, Research Assistant

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The Forum for Liberal Education is a topic-oriented publication featuring a subject of importance for liberal education in each issue. It does not endorse or evaluate institutional activity. Rather, it describes various ways in which institutions of higher learning address important common concerns. Upcoming issues of the *Forum* will look at writing programs, uses of instructional technology, women's studies, and Project Lodestar. **Contributions of program information from *Forum* readers are encouraged.**

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